

ANIMADVERSIONS

Upon a late

Quibling LIBEL

From the

Hartford Quakers,

STILED,

A Testimony for the Man Christ Jesus.

Demonstrating,

That it is not the same true and real Man Christ Jesus that they give Testimony unto, but another false and feigned Jesus :

Or,

A fresh and fuller draught of the same Antidote, against the Poyson presented in the Whores Golden cup.

By WILL. HAWORTH.

Rev. 2. 2. *Thou hast tryed them that say they are Apostles, and are not, and hast found them liars.*

Mat. 7. 15. *Beware of false Prophets that come unto you in sheeps cleathing.*

2 Cor. 11. 13, 14. *For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ : For no marvel, for Satan himself is transformed into an Angel of light.*

Rom. 16. 18. *And by good words and fair speeches deceive the hearts of the simple.*

Printed in the seventh Month. 1676.





Animadversions

*Upon a late Quibbling Libel, from the
Hartford Quakers.*

THere is a Book come to my hand, with this Title, *viz.*
A Testimony for the Man Christ Jesus, a Title never be-
 fore (as I know) prefixed to any of the *Quakers* Books,
 by whom it appears this was written: By that time I
 had read it over, I found that to be true which I suspected, *viz.*
 That the Wine did not answer the Bush, the Matter the Title:
 They have only dealt herein, as the Enemy at Sea, which sets up
 the *English Flag* thereby to deceive and take advantage. I looked
 for some particular name, but found none, who the proper Father
 of the Child should be, who can tell? We are left to guess who the
 Father is, by the double tongue, *Quibbling Language*, Critical Wit
 in catching his Adversary in seeming contradictions and incon-
 sistencies.

They say Pag. 3. In the beginning, my Pamphlet consists of mat-
 ter of charge aggravated with reviling, and Answers to Objections of
 my own framing, to render the Quakers infamous.

If I cannot prove the charge true, I confess I have wronged *Ans.*
 them, in saying that they are no Christians, Seducers, but if it be
 true that they deny Jesus of Nazareth (having heard it out of the
 mouth of a Prophet of their own with three witnesses to the same,
 and have read it in their own Books, and you shall have further
 proof of it before we have finished this: and indeed there is
 enough in this late Book that speaks the same thing, as will appear
 anon) then I have said too little of them, and need not fear the
 threatnings they produce, that Revilers shall not inherit the King-
 dom of Heaven, as being no way guilty: If they will see their
 error and Recant, I will take off my Charge, and my Reviling
 as they call it, otherwise it is but what the Apostle Paul's exam-
 ple against Seducers and false Teachers doth warrant me in.

As to the Objections that they say are of my own framing, I
 find all of them, save one in this their own Book, brought in

against this Truth as stated by me concerning the Manhood of Christ in Heaven, which shall be notified to you in the progress, that one, which is not there produced by them, *viz. Flesh and blood cannot enter into the Kingdom of Heaven*; not any that ever reasoned with the *Quakers* about this subject, or the resurrection of the same body, but hath heard it from them, see then the ingenuity of these People in the entrance, saying, *that I have framed Objections of my own to render the Quakers odious.*

But the great and material thing which I hasten to, is, that I charge the *Quakers* with denying the same numerical, true, and real Manhood of Jesus to be now in Heaven, a place remote from the Earth: I do I confess, thus charge them: now mark it diligently and bear it in your minds, as you read along, *Page 3. l. 12. They utterly deny the matter charged*: Let us examine what the matter is, contained in these words and phrases, taken in their true Grammatical sense and construction, *viz. The same numerical true and real Manhood of Jesus Christ, in Heaven a place remote from the Earth.*

1. That Jesus Christ hath now a true and real Manhood consisting of two Essential distinct parts, a Humane Soul and Body.

2. That it is the same Numerical Manhood, not only the same in kind and nature, but the very self same one in number that was born of the Virgin, crucified on the Cross, laid in the Sepulcher, raised again.

3. That this self same true Manhood is now in Heaven, a place remote from the Earth, so circumscribed there, that it is not here upon Earth.

We heartily without any equivocation consent to these three Heads, contained in those words: The *Hartford Quakers* in their late Book seem to own the same, and would not be accounted guilty of the charge, but how shall they be tryed: no otherwise then by their confession under their own hand in that Book.

1. That Jesus Christ hath now a true and real Manhood; These *Hartford Quakers* deny, while in words they own it. 1. That cannot be a true and real Manhood that hath not a true and real Humane soul, but according to the *Hartford Quakers* Jesus Christ hath not a Humane soul: that soul that is in a thousand distinct several places at one and the same time, cannot be a Humane soul, for so it is immense and infinite, but according to these *Quakers* the soul of Christ is in innumerable places at once: for they say *it is in every Saint on Earth*, *Page 6.* 2. That cannot be

be a true and real Manhood that is not the object of Sense, that can no way be seen by the bodily eye: but these *Hartford Quakers* affirm, *Pag. 10. 11.* That the *body of Christ now in Heaven is not the object of sense*, now what a body must that be, that cannot by any means be either seen, felt or heard. 3. That cannot be a true and real Manhood that can penetrate Wooden doors, and Stone walls. This is to make it so rare, thin, subtle and spirituous, that the very Essence and nature of a body is destroyed: Air and Light that are the most subtle of bodies, cannot pierce doors and walls, but must enter by some cranuyes or pores; but the *Quakers* at *Hartford* do suppose that the body of Christ was so changed that it came into the Disciples through the doors or walls, else why bring they that Scripture against me? *John 10. 19.* 4. That cannot be a true and real Manhood that hath not a Humane shape, figure and form: but the *Hartford Quakers* deny this and dispute against it, *Pag. 11, 12.*

2. The second thing that is matter of the charge, *viz.* That they deny the self same Numerical Manhood. Thus I prove it, If Christs Manhood (as they say in the late Book) cannot be seen with the bodily eye, though God do never so strengthen it; if so immense, that part of it can be in every Saint, so subtle and spirituous that it can penetrate doors and Stone walls of an house, it cannot be the same for kind and nature with that which he had before his Resurrection, for it appears evidently that was not such a Manhood, why, then if it be not the same in kind and Nature, it cannot be the same in Number.

3. The third thing as to the matter of Charge, *viz.* That this same Manhood is now in Heaven, a place remote, so circumscribed there, that it is not here on Earth, this they openly deny in so many words, *Pag. 6.* But his conclusion (*i. e.*) is denied, (by the connexion it appears,) *that therefore Jesus Christ is not here on Earth as he is Man, but as to his Manhood only in Heaven, a place remote from us,* and in many other places of the Book you shall find the like: They do clearly affirm that Jesus Christ is present on Earth in and with his Saints as to his soul.

The Papists say in their monstrous opinion of Transubstantiation, that the natural Humane body of Christ, can be, and is in an hundred, nay, a thousand several places at once: So these, that the soul of Jesus is in innumerable places at once.

Thus every whit of the matter of Charge stands good against them, and I have brought them in as witnesses against themselves, whilst

whilst they did pretend to the weak people to vindicate themselves :

Now do not they that deny these three things mentioned, plainly deny Jesus of Nazareth to be the Messiah? which they say, *Pag. 4.* is the other part of the Charge : if Jesus Christ hath not the self same, true and real Manhood, which he took of the Virgin, and which dwelt here on Earth at that place called Nazareth, then is not Jesus of Nazareth the Messiah according to the *Quakers* : For his name was called Jesus, as he was born of the Virgin, *Mat. 1. 21. And she shall bring forth a Son, and thou shalt call his Name Jesus, and* that adjunct of Nazareth is given because of his habitation in those parts, *Mat. 2. 23. And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.* But these people, now it's plain (the mask being pull'd off) deny that Manhood that was taken of the Virgin, and dwelt at Nazareth, in that they do suppose it so changed, that it's turned into an Immense infinite Being, a Deity which that Manhood was not : Let them but remember that Scripture, *John 8. 24. Except you believe that I am he, ye shall die in your sins :* and if they write again, fairly take off these things that I have briefly brought against them.

Let us now hear throughout the Book what they have to say for themselves : that they are not guilty of denying the Manhood of Jesus Christ in Heaven.

The first thing produced is *W. Pens* confession at *Barbakin*, *Pag. 4.* *W. P.* speaks in the name of the *Quakers* thus, *we do believe the Man Christ Jesus to be glorified in Heaven, we do believe the holy Manhood to be in Heavenly Glory,* they add, *see how far the Quakers are from denying the true and real Manhood of Christ in Heaven.* Some that are not acquainted with their way of speaking, may think this sufficient, but others that have been used to them cannot, till *W. Pen* doth describe what he means by the Man Christ Jesus, and what by the Manhood, whether it is such a Manhood as hath a Humane soul and body as its essential parts : For *G. Fox* in his great Mystery, *Pag. 286.* hath these words, *the Man may speak, Christ in the Male and in the Female.* *W. P.* then in the name of all the *Quakers*, may mean such a man is Jesus Christ, as is in every Male and Female Preacher, that is nothing but the light within : *Fox* again, hath another passage, *Pag. 71. Christ's nature is not humane which is earthly ; for that is the first Adam's. This man Christ* that *W. P.* confesseth, in the name of all the *Quakers*, may be such as hath no Humane nature, such a man as never had a nature

ture that was of an Earthly substance, such a man as came not of Adam's race and line : but we always thought and believed that the Manhood was such, which is Christs nature as properly as his Divine nature. Again, nothing more obvious in our discourses with them, than that Heaven is within them, I have heard it in discourse with them. What doth all this brave found of words in this Confession at Barbican come to ? why, this is the sum of it, (when he saith, *we believe the Man Christ to be glorified in Heaven, and the holy Manhood to be in heavenly glory :*) viz. that the Light within being hearkened to, and obeyed, is lifted up and exalted, and glorified in the heart of man, I know it to be true, that Pen hath written it in the Folio, put forth by him and Whitehead, viz. *that the Light in that body that was taken of the Virgin, is the Christ :* whereas we know and assert that it's neither the Divine nature alone, nor Humane alone, but both in union, that is the Christ of God : I will give one testimony out of Smith's Primer, Pag. 8. *They that are false Teachers preach Christ without, and bid the people believe in him, as he is in Heaven above :* Now lest some Reconciler as W. P. or any other should say that their Brother Smith meant, that whoever preached Christ without only, were false Teachers, not but that the preaching of Christ without, will consist with the preaching of Christ within: hear his own words again, Pag. 9. Child, *This is a great difference in their Doctrine* (speaking still of the true and false Teachers) *for one to preach Christ without, and another preacheth him within.* Fat. *Yes it doth make a great difference, and hath no more fellowship together then the East with the West :* See how far they are from denying the true and real Manhood of Jesus Christ in Heaven : he that will be deceived let him be deceived, by this line you may measure all the rest that followeth.

The next thing to take off the Charge, is their own confession in the Book, Pag. 5. They write, *We farther add and confess, that the same man, Christ that suffered, and was put to death in the flesh, and was raised from the dead by the mighty Power of God, ascended into Heaven, Gods dwelling place, ascended both as to change of place, and state of glory :* Is not here a very full and plain confession ? Would not you take the Hartford Quakers more Orthodox than others of them ? would not one hope that our writing against their Errour, doth inlighten them, teach them, convince them, and that they are coming near to some good settlement in the good old Truths, and that they will at length become Christians : but it is so with some that have accustomed themselves to ly and cheat, they are always

always suspected by them that know them, so truly is it with this People, they have altogether lost their credit and reputation with many, as in this matter, in that we have so frequently caught them juggling, equivocating, quibbling, cogging the Dice, that we can no more trust them : they have said much here, more then ever I read in any of their books, we would be glad if they were real, but behold, with the very same breath they unsay it again, *Pag. 15. This exaltation was not that he might remain in a place remote, (mark that) and separate from his body, which he is the head of, giving this reason for it, For this were to keep body and head asunder, adding, that the Son of Man had power to descend at his pleasure, to come again, bringing Matth. 28. I will be with you always to the end of the World :* Note, here is one of the Objections as they say of my own framing, the rest will follow.

They had (pray remember) in the beginning utterly denied the matter charged, here they are willing to own a good part of it, *viz. That Christ is not in Heaven, a place remote, They confessed just now that the same man Jesus Christ that died, was raised and ascended :* But let us enquire, whither did he ascend ? They answer, *into Heaven :* But may be they mean a state of glory, no, a place of glory, say they ; but observe the next question in order, Where is this Heaven ? Is it above or beneath ? Is it remote and far off, or is it near ? their answer is, *It must not be remote, it must then be near at hand, it must be where the Mystical body is, and part of it I am sure is on Earth, for the head and body must not be asunder, why then, when they say the same man ascended into Heaven, they mean nothing but that Globe which we call the Earth : that Heaven they call Gods dwelling place, but they mean the hearts of Men ; he changed not his state only, but place at his ascension ; but that change of place was such, you must know, that notwithstanding he was here on Earth as to his Manhood, for his soul was in the Saints :* we may despair at this rate, ever by words to understand one another. Here is Babel (indeed) Language confounded : *But he had all power in Heaven and Earth given him, and therefore might descend at his pleasure, and be promised to be with his Disciples alway to the end :* To argue from Christs power to his will, was never accounted strong or right reasoning. The Papists argued thus against the Martyrs for their Transubstantiation, *viz. God had power, and was able to turn the Bread into his Natural body, ergo, when as the Word, his revealed Will, declared it otherwise, and called it Bread after it was blessed :*
would

would it be a good argument ? Christ hath all power in Heaven and Earth given him, therefore he may be crucified over again, when as the will of God is revealed in the Scripture, that *he is but once to be offered in the end of the World* ; so in this case, Christ though he hath all power, can do nothing contrary to his own Will revealed: Now it's plainly revealed, that Christ as to his Manhood, is not to descend frequently upon Earth, but is to abide in Heaven an appointed time, which is not yet finished, *Acts 3. 21. Whom the Heavens must receive, till the times of restitution of all things* : If they would mind this one Scripture, it would put an end to all their cavils, and guide them in this controversy. What was received into Heaven ? His Manhood only ; as for his Deity, it is Infinite, and can in nowise be said that the Heaven received it. Now, how long is the Heaven to receive this Manhood ? Till the times of the restitution of all things, which times let them dare to say are already come ; he hath not then as yet descended here on Earth as to his Manhood : Notwithstanding, he hath fulfilled his promise, and hath alway been present with his Disciples in the discharge of their Ministerial gifts, and will be to the end of the World, by his Spirit.

The reason of this which they produce, why the Manhood must not be in a place remote ? *Because, that Head and Body would then be asunder.* *Ans.* It's not possible for Christ and the Church his Body, to have some union without a corporal touch ? The Sun is in the Firmament at a great distance, yet we have some kind of union with it ; a man may be many miles distant from his wife, yet he hath some kind of union with her ; we took this union to be Mystical, and Spiritual, not corporal and carnal ; as there is one soul throughout the natural body of Man, the same in the head, and in every member ; so one Spirit in Jesus Christ the Mystical Head, and in every one of his Members the Saints, whereby they are united to him. *1 Cor. 6. 17. He that is joyned to the Lord is one spirit* : Let it be judged now, whether the Quakers are not those that know Christ after the flesh, when they speak of the Manhood being locally present with, and in the Saints, *otherwise there can be no union* they think ?

But Christ being present in Spirit, which I grant, must needs (say they, *Pag. 6.*) be an overturning of what I have asserted, and a contradicting my self, and therefore they call upon me to reconcile it how I can : But why so, because that the Spirit of Christ is an Essential part of the Manhood, the same with his Soul : Now if Christ be

present by his Spirit in his Saints, then must he be in some part of his Manhood on Earth. I have read, there were some formerly that held the Holy Ghost did inform the Humane bod of Jesus Christ instead of the Soul; but this opinion of the *Hartford Quakers* is much worse, for they grant, that the Soul or Spirit (spoken of, is an Essential part of the Man Christ, in the very same sense with me, and yet saith it is in every Saint, investing it with the Office of the Holy Ghost: Let us try this notion, if the Soul of Christ's Manhood be present on Earth with and in his Saints, then it must be one of these two ways: Either with, or without the Humane body, united to it, or separated from it: if in, and with the body united, then the Humane body which was taken of the Virgin, is likewise with, and in every Saint on Earth, and so is become an Infinite and Immense Spirit, and is ceased from being a Humane body; this is so monstrous we dare not believe it: Or, 2. It is separated from the Humane body in its presence with the Saints, then is not Jesus Christ a man in Heaven (as they have confessed,) it is but a dead body in Heaven: This we cannot receive, *He was dead once, but is alive now, and he is to be alive for evermore,* Rev. 1. 18. If they say that needs not, (*viz.*) that the Soul should be separated from the Humane Natural body, it may be, and is in it still in Heaven, and extended from it to every Saint upon Earth: Then must the Soul of Christ be Immense and Infinite, and this is too much for us to swallow; for then there must be a new created God in time, because every Infinite and Immense is God: Now the Soul of Christ's Manhood was created in time: who can make that which is crooked straight? Error is crookedness, absurdity, and rottenness when it comes to the tryal. In the close of this I would ask them, whether in these two Scriptures, *viz.* Isa. 61. 1. *The Spirit of the Lord God is upon me, the Lord hath anointed me,* and Joh. 3. 34. *For God giveth not the Spirit by measure unto him.* By the Spirit is to be understood the Soul of Christ, the Essential part, if not, (as I believe,) then have I an easie way of reconciling my self in this matter, telling them that when I grant that Christ is present with, and in his Saints on Earth by his Spirit, that I mean the Holy Ghost, who is God and Infinite, and can be and is in all the Saints, both that are in Heaven and on Earth at once: not the Spirit of the Manhood, an Essential part, that is a finite Creature, therefore their notion is ridiculous:

They cannot pass over the report I made of *Will. Bates* a Neighbour; what he should say, *viz.* that *what was taken of the Virgin*
bad

had now no being : They question, *whether I truly state the matter, and censure me sharply, to be of a creeping, peevish, insinuating spirit, to seek an occasion against my Neighbour, and to notify him in Print, Pag. 7.*

It was so exceeding gross and blunt a speech, that having an oc- *Ans.*
 casion to write upon this Subject of the Manhood of Christ, I
 could do no less then Print it, and surely instead of condemning
 me, they should have censured their Brother *Bates*, for speaking so
 rashly and plainly, as that there is not a starting hole, no bit of any
 equivocations: no room left to leap back, which is not the Quakers
 way of expressing themselves: Now that it may appear that I had
 a right call, when I went to discourse with *Will. Bates*, and there-
 fore am wrongfully censured by these men, *to be of a creeping spirit,*
seeking occasion against my Neighbour, &c. and that I have stated
 the matter right, read the following Certificate.

*Be it known to all whom it may concern, that we whose names are
 subscribed, do testify, that it was through our motion, and desire, that
 William Haworth was present at the discourse we had with William
 Bates, and that we did more then once hear him plainly say, that what
 Christ took of the Virgin had now no being.*

Sept. 19.
 1676.

Daniel Doughty, John Albury, Stephen Torbil.

We evidently see now, they are not all guided by one and the
 same Infallible Light, else, that Light is not one with it self, in
 that it directs them to contrary Opinions. *Will. Bates* saith, *that
 which was taken of the Virgin had now no being, These Hartfordians,
 Pag. 7.* That the Man Christ did neither perish, nor vanish in any
 thing Essential to him, as to his Spirit or Body: Who can bring
 the two Poles of North and South together, let them as can recon-
 cile these two sayings: But withal, let me ask them whether Vi-
 sibility, Materiality, Finiteness, and having the same shape, be
 not Essential to the Man Christ? there is none in their wits can
 deny it: but these men, as hath in some measure already appeared,
 and will farther appear in the progress, have taken away the Vi-
 sibility, Materiality, Finiteness, and having the same Humane Fi-
 gure from the body of the Man Christ, they have then herein mani-
 fested themselves no less than gross Lyers, and Cheaters, (for there
 hath something Essential perished as to his Soul and Body, accord-
 ing to their Doctrine,) withall let them remember, that I had more

proof for my Charge against them, *then meerly my opinion* (as they say) *of the Barbican Dispute, Pag. 4.* when as I have such a plain loud witness as this, *viz. that which was taken of the Virgin had now no bring.*

But here is still more against our Opinion, *viz. Christ is now a man in Heaven*; if so, how then can we disentangle our selves from that thing charged upon us, in the 8th Page, that *in this we resemble the carnal Opinion of the Anthropomorphites, who hold, that God is like unto Man, in shape and form, and that he hath a right and and left hand as Men have,* which likewise *Mugleton* holds.

What would these men be at, when shall we find them constant, my soul pitieth their instability, how are they tossed to and fro, did they not all along say in words, that *Jesus Christ was a Man in Heaven,* had the Essentials of a Man soul and body: Now, if he hath a Humane body, it must necessarily have a Humane shape: why then, they Symbolize with that Brute *Mugleton* as much as Wee, and if they be concerned, let them answer for themselves; only you see by their way of reasoning, they believe not a word of what they say, *viz. That Christ is a Man in Heaven,* but equivocates in all; otherwise, why would they produce this? We can answer for our selves, we are not guilty of having any such gross carnal conceptions of the Deity, as to think or say that the Humane shape is the shape of the Deity; we abhor such Idolatrous thoughts, we know what the Scripture saith, and believe it, *Isai. 40. 25. To whom then will you liken God, or what likeness will you compare him to: Deut. 4. 12. Te saw no similitude but only heard a voice*; but we say, *the Word was made Flesh, Joh. 1. 14.* and in that Flesh ascended into Heaven, hath that same Body and Soul there, and it is still in union with the Deity, *the fulness of the Godhead dwelleth bodily in him, Col. 2. 9* but the form and figure the Body hath there, is not the form and figure of the Deity, but of the Manhood: the Godhead is Infinite and Immenſe. And when we speak of Gods right hand and Christs sitting there, we mean a state and place of Honour, Power and Glory, that Christ upon his Ascension was exalted to.

Still they dispute against that they seem to own, *viz. That Christ is now a Man in Heaven*: *If his being ascended into Heaven, binders him from being on Earth, why not his ascending far above all Heavens, from being in Heaven?* Pag. 9. Here is a second of the Objections, as they say, of my own framing.

Answer.

In my last little Book I opened this Phrase, *viz. Far above all Heavens.* Any of the three Senses I gave, is safe and good.

First,

First, *Far above all Heavens*, is no more then that in *Psal. 68. 18.* from whence this is taken, nay the very same with it, *Thou hast ascended on high.* 2. By the Heavens may be understood, the visible Heavens that may be seen with the bodily eye, because of their nearness to us. 3. Or Heavenly Powers, Angelical Nature and Perfection. Now let us draw up their Argument, Jesus Christ ascended on high, above the lower Heavens that may be seen, and is more excellent and higher then any Angel: *Ergo*, he is not in Heaven, that cannot be seen with the bodily eye, because of its distance from us. Are you not convinced mightily with such strong Argumentations? In *Eph. 1. 20, 21.* He is said to be set far above every name that is named, not only in this World, but that which is to come; *Ergo*, Christ is above the Father, this is the same way of Reasoning.

That Christ as to his Manhood hath been upon Earth, and is upon Earth at least as to his Soul, since his Ascension they attempt to prove here, *Pag. 9.* from the Scriptures that speaks of his coming to his Disciples since that time. *John 14. 2.* *If I go and prepare a place for you, I will come again and receive you.* vers 18. *I will not leave you comfortless, I will come unto you.*

The first place speaks of his coming at the day of Judgment, *Answr.* when he will inflate his Saints in their full Glory and Happiness, in body as well as soul; this is the second Personal appearance of Jesus Christ, which is not yet, but will be at the times of the restitution of all things, (as the Scripture speaks :) The other Scripture speaks of his coming in the power of the Spirit to their hearts, to comfort them in the evil days wherein they should be cast; then they are nothing at all to their purpose, to prove Christ personal Descension upon Earth, either as to his Soul or Body since his Ascension into Heaven.

Another Objection is drawn from *John 3. 13.* *No man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven.* Here is a third of the Objections which they say, is of my own framing, and it's brought here against Christ being now in Heaven as to his Manhood: I have in my last answered it fully to which you may have recourse, as to what they beg here, I can grant them the whole, without any loss to my cause, or gain to theirs: Christ was spiritually in Heaven with his Saints when on Earth, and is spiritually on Earth with them now he is in Heaven: The Reader knoweth what we mean by the spiritual presence of Christ with his Saints.

They say, that of his coming the Apostles had signs and evidences, *Pag. ibid.*

who by him wrought Miracles, Acts 4. 10. (i. e.) the Miracles that the Apostles wrought, were signs of his Personal coming, that he hath been upon Earth since his Ascension, as to his Manhood.

Ans.

There were Miracles wrought by *Moses*, and *Elijah*, and *Elisba*, and what they did, they did by the power of Christ, who is God blessed for ever: Therefore Christ Jesus did Personally appear upon Earth, and came again from Heaven in his Manhood, before ever he had a Manhood, or ever did ascend into Heaven, *risum teneatis Amici?* Miracles wrought by the Apostles were only Signs of the coming of Christ, in Power and Spirit.

Here now comes their exceptions against four of the Properties of the Manhood of Christ, as they are stated by me, what pity is it that they should take so much pains to oppose themselves in their own confession.

The Manhood of Christ since the Ascension, is the Object of Sense, it hath been seen with the bodily eye, and may be seen, Stephen saw him, thus in my last.

To this they Object, *Pag. 10.* but before I name their Arguments, I here cry out of open and manifest wrong: in that they Quakers have twice or thrice endeavoured to make the Reader believe, that I asserted, *there was no more in Stephen's seeing the glory of God, and the Son of Man in Heaven, than what was natural, that he had no extraordinary assistance and strength from God in it, Pag. 11. but to place all this sight upon carnal and bodily eyes*, these are their words, whereas, they had writ my own words before, *viz. Stephens* sight was strengthened after a wonderful miraculous way, so that he pierced to the Heavenly glory with his eye, this was more than what was natural no doubt; mark that, whether this be not wilful forging, judge ye.

But to their Arguments against *Stephen's* seeing Christ in Heaven with his bodily eye it being strengthened by the Lord.

1. According to my own confession, *Christ was passed into the invisible Heavens, Ergo, he could not be seen, Pag. 10.*

Ans.

Their Argument is only a Childish quibble about the word *invisible*, if I had but in the stead of it, said *unseen*, there would not have been any ground for this cavil; but I did indeed think I should be taken in that sense, and I believe was by all but the Quakers: Should I say, many of the Stars are invisible, will any understand me that they are not capable of being seen by any Telescope or Prospective glasses, or, that they are not ordinarily seen, because of their great distance, and the weakness of our sight; Children will play with Rattles.

Arg. 2.

Arg. 2. Pag. 11. The ground of Stephen's seeing the Heavens opened, and Jesus on the right hand of God, was on his being full of the Holy Ghost.

If merely being full of the Holy Ghost be the ground, Then *Answer.* *Moses* and all the Prophets saw the Son of Man, standing at the right hand of God, before he was the Son of Man, or ever did ascend thither, for they were all filled by the Holy Ghost: And then *Barnabas* and all the Disciples in the second Chapter of the *Acts*, saw the Son of Man in Heaven; and then this that is related of *Stephen* in this History, that we took to be a singular remarkable thing, is but what is common to all Saints filled with the Spirit: besides, how can this merely as such, be the ground of *Stephen's* sight of Christ in Heaven, when the wicked shall see Christ coming in power and great glory, *Rev. 1. 7. Every eye shall see him*, it cannot be meant of a spiritual sight, for every one hath not a spiritual eye. For (ought I can learn) these men understand nothing more, nothing besides some spiritual sight that *Stephen* had of Jesus Christ on Earth in his own heart, else, why do they mention the vision that *John* had as a parallel instance.

Pag. ibid. John saw the golden Candlesticks, and in the midst thereof one like the Son of Man: Now, those Churches that were represented by the seven Candlesticks, were then upon Earth, stay, and hear the conclusion: Ergo, when Stephen looked up stedfastly into Heaven, and saw the glory of God, and the Son of Man at the right hand of God, the Heavens being opened: All this was no more then seeing Christ on Earth, the light in his own Heart and Conscience. O for a little plain heartedness and honesty: The instance is not parallel, John's we say and believe, were only Spiritual Revelations in extasies and trances, Stephen's was an Ocular Vision: Let me add this to these poor unbelieving Creatures, why should it seem a thing impossible to you, that God should so strengthen with his Divine power the bodily eye of a Saint, to see into the highest Heaven, removing all things out of the way, which is denoted by that Phrase, [The Heavens opened.]

The last thing in this matter, *Pag. 11. This renders the glory of God, and his right hand also obvious and visible to carnal eyes, you may see (say they) what mean and carnal thoughts this man hath of God, and the glory of God.*

I would not be guilty of any carnal thoughts of God, or his glory, but yet I dare not but believe the Scriptures of Truth, and what they have declared in these matters, although I should not satisfy.

satisfy my Reason in all particulars, yet it is my duty to submit to the *ὑποτάξις* thus saith the Lord. I do believe the Deity it self cannot be seen, no Mortal eye can approach that invisibility, yet I believe that *Peter* and *John* did see Christ in his Transfiguration, they *saw his face shine as the Sun, and his raiment as white as Snow*, Mat. 17. 2. They saw it I believe with their bodily eye, and I query whether that was not something of the glory of God, whether there was not a Material created light and splendor, that God made use of, to set forth the Majesty and Glory of his Son to these his Disciples external Senses.

*Exceptions and Objections against the other Property of
Christ's Manhood.*

I say it hath the same Form and Figure that it had when here upon Earth, yet withall, say it is a very glorious Body: How gloriously is it represented and painted out to us by *Daniel* and *John*? more bright then a thousand Suns.

1. They cavil at this, and say, *how then hath it the same Form and Figure that it had when here upon Earth, was it thus bright and glorious more then a thousand Suns, when here on Earth subject to sufferings*, Pag. 12.

Ans.

I willingly grant that the Manhood hath much more glory upon it, then it had in its suffering state; but its being invested with more glory, did neither change nor annihilate the Form; he had the same Humane shape, no doubt, when transfigured, as when he was crucified, and the same Humane countenance: a man may be now in vile raiment, and anon in gorgeous Attire, yet remain the same Man, and have the same Form and Figure and distinguishing Character in his face: the Sun might have a thousand times more light, lustre and glory in it, yet retain the same dimensions and rotundity.

2. *This is to intrude*, they say, *into unseen things*, Pag. *ibid.*
Ans. While I keep within the bounds of Scripture, and right Reason grounded upon it, I do not intrude, and whether I have not done so, I leave it to the judgement of Christians. What would these men have, the Manhood must either have the same Form and Figure that it had here upon Earth, or, it must have the Form and Figure of some other Creature, (*i. e.*) either of an Angel, or of ——— which I will not write, or there must be a transmutation of it into the Deity, which way soever they take, they destroy
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the Manhood of Jesus Christ, which is a destroying the whole Christian Religion at one blow.

3. Exception, Pag. 12. They say, that *I talk like one ignorant of the Scriptures, in asserting, that the Manhood hath the same Form and Figure that it had when on Earth, in that he was known to his Disciples after his Resurrection*: and saith, that *he appeared in divers Forms after his Resurrection*, Mark 16. 12. *After that, he appeared to two of them in another Form.* *Ans.* All the Books of the Evangelists do but compleat the History, one of them is to give Light to the other, and in any difficulty one to open and explain the other, some of them being more full than the other: This of *Mark* is the shortest of all, now look into the same particular portion of History, as it was written by *Luke*, Luk. 24. 15. *And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them; but their eyes were held, that they should not know him*: it was then he himself, and like himself, with the same Form and Figure Humane, otherwise, he ceased to be a man; but it pleased the Lord, who had absolute command over their senses, so by his power to hold their sight, that they should not presently discern who he was, but seemed to them as one in another habit, so the word *μορφή* doth sometimes signify.

4. Except: *But if in the same Form, how came it to pass that Mary did not know him, but thought it had been the Gardiner*, John 20. 14, 15. *Ans.* 1. This Scripture makes directly against them, it appears that Jesus had a Humane shape and form after his Resurrection, which is a glorified State; for such is the form and shape of a Gardiner: 2. But that *Mary* did not know him, but supposed it had been the Gardiner, no wonder, when as she knew not that he was risen, she came not to look for a living man, but only for the dead body, *Vers.* 15. *if thou hast born him hence, tell me where thou hast laid him.* 3. I say her eyes were held that she should not know him, as in the Scripture of *Luke* before.

5. *Twice he appeared in the midst of his Disciples the doors being shut*, John 20. 19, 26. *was there no change then*, Pag. *ibid.* *Ans.* Yes, of State and Condition, not of form and Humane figure. The Papists make use of this Scripture for their Transubstantiation, they say, his body penetrated the doors, the same apprehensions mult these Quakers have, or else in vain do they quote this Scripture; but its no where said, that he went through the doors: The Préposition *ἐν* is not in the Text, only *θυρῶν κλεισμένων* the doors were shut when he ap-

peared in the midst of them, none of them, nor any other man opened the doors for him; there was then no question, a Miracle wrought by him, but not by penetrating the doors, how then came he in? why, how came *Peter* out of Prison? did he come through the Iron gate? *Acts 12. 10. They came to the Iron gate that leadeth unto the City, which opened to them of its own accord, could not Christ effect the like, think you, for himself?*

Pag. 12, 13. The Opposers give a lash at two other Properties in a very scornful way: As for his uncouth and unscriptural talk, that the Saints ought to worship the Humane Nature of Christ, and this Humane Nature is such as giveth life unto our Souls, we need take little notice of such Language. Answ. My Language as to the first, is not unscriptural, for there I say, he received worship from several, when he was here on the Earth in the Flesh: and this is so notoriously known, that I need not to instance. But here I will give you some Scripture, Mat. 2. 11. The wise men, its said, fell down and worshipped him, when a Babe. Matth. 8. 2. The Leper worshipped him: Matth. 9. 18. There the Ruler worshipped him. Matth. 14. 33. They that were in the Ship upon his stilling the Storm, worshipped him. Matth. 15. 25. The Women of Canaan, worshipped him. John 9. 38. The blind man that Christ healed, worshipped him. After his Resurrection, Mat. 28. 9. They beld him by the feet and worshipped him, and the 17. vers. And since his Ascension John worshipped him in the Visions he had; and Rev. 5. The twenty four Elders, yea, and every Creature in its kind and way, is said to worship the Lamb: See what ingenuous men these be, to say my talk is unscriptural, in pleading for the Humane Nature of Christ to be worshipped in conjunction with the Deity, the foundation of the worship being the Deity; neither is my talk uncouth, but only to them that understand not the Christian Religion, it is used by all the Christian Churches, and by all Christian Writers that have written any thing of the Humane Nature of Christ, especially if they have any contention with Socinians. The same can I say of the other Property, viz. That the Flesh of Christ giveth life to our Souls, I have explained my self in that discourse, in what way and manner it giveth life: let them if they dare, oppose it, how unscriptural is this, when as I there annexed, John 6. 53. Except ye eat my Flesh and drink my Blood, ye have no life in you? whenever Christ mentioneth his Flesh and Blood as here, our judgment and belief is, that he hath always respect to his Manhood, and the benefits the Church hath by his Incarnation, let them dare to contradict it,

it, and we can say, that this Flesh that gives life, is himself, the Manhood with the Deity is but one Person, one Christ, one Mediator, and both are spoken in that place which they in their corrupt judgments alledge against us, *John 6. 5. Pag. 13.* robbing the Humanity of that which is due to it.

Now let us gather up all briefly without wronging them a title, and you shall see what a strange Manhood it is that they have confessed to ?

1. Its (according to them) a Manhood that is no way the object of Sense, cannot any way be seen, felt, or heard, though it was both seen, felt, and heard, after the Resurrection which was a glorified state. 2. It is an Infinite, Immenſe God, not any where to be circumscribed; it may be in a thousand times ten thousand of Saints at once. 3. It is so thin, subtle, that it can penetrate doors, Stone walls. 4. It is informe, hath no shape, Figure, Lineaments, Countenance that is Humane. 5. No one is to give any worship to it, though in union with the Godhead : 6. It is such a Manhood as did not die for Sinners, nor doth not now intercede for Sinners : For thus I argue, according to what hath past, if the Flesh of Christ hath not procured life for our Souls, (which they call'd *unscriptural, uncouth, not to be taken notice of,*) then did Christ never die for Sinners : life for our Souls could no way be procured, but by expiating and taking away the cause of death, which was sin : Now sin is no way expiated but by the death of Jesus Christ, but Jesus Christ only died as Man suffered as to his Flesh ; had there been no Manhood there had been no Offering, no Sacrifice. 2. According to them the Man Christ doth not now intercede, if he procured not Life by his Flesh and Manhood, he doth not intercede, there can be no life to our Souls, without the Spirit and Faith : now there is neither Spirit nor Faith to any, but by the Intercession of Christ, he obtains them thereby for us, but now there is no Intercession without the Flesh and Manhood of Christ : the blood of the Sacrifice was carried into the holiest, which figured this, *viz.* Christ carries the Merit of his sufferings into Heaven : *1 John 2. 2. He is an Advocate by vertue of his being a Propitiation: it is the Man Christ Jesus that is the Mediator :* 7. Such a man is Christ as is not now a Priest. *Heb. 8. 4. If he were on earth, he should not be a Priest :* but he is on Earth (the Quakers say at least in one Essential part of his Manhood, his Soul is in every Saint : you see Error is big bellied and fruitful. This is the effect of forsaking the Scripture, setting up another Rule, not content with

1 Tim.

2. 5.

found Doctrine, given forth in found words, condemning the Christians in this day as having gross and carnal conceptions of things, refining Religion, and the blessed holy glorious, true, real, operative Manhood of Jesus Christ into Air, Wind, Fancy, Nothing; and all this under a pretence, that they are fully for it: but we have tried them, and you now plainly perceive, what their true Scriptural sense is, which they speak of, *Pag. 13.*

We have done with that controversy concerning the Manhood of Christ, now they undertake to vindicate *Christopher Tayler*, whom we answered in a Postscript, whom (if he be living) I thought was at years off — to answer for himself:

And now (say they) *to manifest how like a confused and distempered crazed man W. H. writes, take a short view of some of his inconsistencies, &c. Pag. 13.*

Reply. Christ, my Lord, was accounted mad, by his own kindred, and by others, the Scribes and Pharisees; the Apostle *Paul* by *Agrippa*, and the false Teachers was thus stigmatized to be besides himself: it was a common thing among the Papists thus to censure the Martyrs; because *Philpot* in the *Convocation house* manifested but a little more than ordinary zeal against the Popish errors, they gave it out that he was raging *Bedlam* mad: this is an old trick of the Devil, I could name you one of my Brethren that is full of zeal for Christ, that they have not long since thus dealt with all, must I think much then if in this I be conformed to Christ, to his Apostles, to the Martyrs, and the worthiest of my Brethren? no surely, it is my honour, and we have reason to pity this People, that herein as in other things they make themselves so like the Antichristian Papists: I could tell them of that common speech, that some there be that are not in danger of madness, and say again that it might discompose the most composed man still to converse with men in *Bedlam*. They are at it again, *Pag. 16. Let be fall into manifest distraction, as may tend to his and your reproach, for he appears in some danger: Answ.* Questionless they have recourse in their thoughts to that Prophet of theirs *Will. Baily*, who pronounced a dreadful sentence against me, *viz.* that in the name of the living God I should be mad, this was at *Hartford*, in the hearing of many, to the utter shame of all their Party that was there, if they had but a dram of true Humility: I am sure to the amazement of many of us, and the abhorrency and detestation of such Hellish Spirits, to hear Gods holy Name prophaned in such a horrible execration, in such a Brazen-fac'd way, as if Satan himself had appeared with

Fire and Brimstone, and a nasty stink among us : I would be glad to hear that God gave him Repentance for his great sin, who did not live to see his sentence fulfilled; but was soon after cut off by death at Sea, whether Shipwrackt or otherwise I have not yet learned These look for the fulfilling of this Prophecy I perceive, its well I am not in their hands, nor in Satans hands, but in the hands of Jesus Christ ; I commit my self to him, he is righteous in whatsoever he doth to me : peradventure he will turn *Shiméies* and *Balaams* cursings, and *Rabsheks* railings, for good unto me : In this case I appeal unto the Christians and Ministers of Christ, with whom I have to do, if hitherto I speak not the words of truth and soberness, the Lord lay not this great evil (which they are now too much hardned in) to their charge.

Before they mention the two Inconsistencies, they have a small Peroration about Original sin, *Pag. 13.* Christopher Tayler *denying Infants to be guilty of it*, calling them *Innocents*, but they dare not meddle with this Controversy *pro nor con* ; only say that I have manifested a great deal of ignorance and hardness, but proves not a Syllable of their Charge, only craftily suggests to the People, that *we condemn these Innocents upon the Predestinarian principle* ? Answ. We have proved Infants no Innocents, but such as have the guilt of *Adams* sin upon them, and I am at any time ready to make good this Truth, against their calumnies, and withall say for the satisfaction of all against this false insinuation, that God is righteous in charging the guilt of the first sin upon all, and that he doth not predestinate any to damnation but with respect to sin.

But where are these inconsistencies ?

1. *That I say we are by nature children of wrath*, Eph. 2. 3. *and yet saith, that the light within every one is nothing but nature which is corrupt*, yet affirm withall, *that this light within is the Law of Moses written in the heart*, this they say is to write like a mad man, *Pag. 14.* Answ. The Quakers I observe are always much moved when we do not give that honour to their Light which they think is due, when we allow it to be no more than Nature : Now the Apostle I am sure calls it Nature : *Rom. 2. 14.* *The Gentiles do by Nature things contained in the Law*, and yet the same Apostle saith likewise, *Eph. 2. 3.* *And we were by Nature children of Wrath, even as others.* Now, it is not I but the Apostle that is charged for a mad man, for they are his words : mult the Apostle be guilty of mad inconsistencies ? God forbid : I did say the Light within was the Law of *Moses* written in the heart of man, giving that

Rom.

Rom. 2. 15. to prove it, *Which shew the work of the Law written in their hearts*; this Scripture must guide in the sense of my words: The Law of *Moses* in the heart that I spake of, is the work of the Law; he doth not say that all the matter of the Moral Law was written in their hearts, nor that they did all things contained in it, but only saith the *το εργον*, the work of the Law was written in their hearts, and that they did things contained in the Law: there is then no more in it but this, that these *Gentiles* by doing somethings that were contained in *Moses's* Moral Law did manifest, that there was an impression of some part of the Moral Law upon their hearts: Now, its no mad Heresie to maintain, that a mans doing part of the Moral Law, as to the matter of it, by the meer strength of Nature, is nothing but sin, and that a natural man so doing is a Child of Wrath, and in a damnable condition notwithstanding, how can it be otherwise, when there is no right Principle from

Heb. 11. whence he acts, not a dram of true Faith in Jesus Christ, and without Faith it is impossible to please God; he is dead in sin not being born again, and all his works are dead works, and cannot please the living God: And therefore the Apostle saith of these *Gentiles* that had done by Nature things contained in the Law, and had the works of the Law written in their hearts, notwithstanding this they were *unrighteous, sinners, guilty, fallen short of the glory of God*, Rom. 3. Oh that this was but well marked by these Patrons of Nature, the Quakers: where is now the inconsistency?

2. Inconsistency: Because I will not admit *works done by us in the Spirit, in the point of the justification of a sinner, and yet confesseth that Regeneration is the making meet for the inheritance, and that I say the actions of the Deity perfects all good in us, and prays that the Lord by his Spirit would establish my Friends, seeming here highly to esteem of the holy Spirit, and its workings, how sleight soever I made of them in other places, Pag. 15.*

Ans^r.

I do with all my heart highly esteem of the Holy Spirit who is the ever blessed God, and of his inward work in the hearts of his Saints, and God forbid that I should sleight them, or manifest my *madness* (as this people say) *against them*: sooner let my tongue cleave to the roof of my mouth; I have some experience of that good, sweet, Spirits working in my own heart through Grace, in his Convictions, Renewings, Quicknings, Comfortings, and I do really value them: Yet I must not advance these works done upon us by the Spirit, or done by us in the Spirit, to that dignity which God never appointed them unto, viz. To justify a sinner in his

his sight, to make him accepted with God for their sakes : no, *we are accepted only by the grace of God, (i. e.) his free favour, in the Beloved, Eph. 1. 6. (i. e.)* the Person of Jesus Christ, and the works done in the Spirit are not the Person of Jesus Christ, nor his Personal Righteousness, we would know from the Quakers which would give us to understand their thoughts, let them speak plainly and tell us, whether the Person of him that is justified, or the Person of Jesus Christ be the subject of that Righteousness whereby a sinner is justified in Gods sight ? whether the soul and body of the Believer, or the soul and body of the Man Christ be the seat wherein dwells that Righteousness that justifies in Gods sight ? whether they be the works done Personally by us, or the works done Personally by him ? we are not ashamed without mincing, without darkening counsel by words, firmly and constantly to confess with our Brethren in many Protestant Churches, that we cannot, dare not, must not, admit of any thing, no not so much as our Faith, (though it's wrought in us by the Spirit) into that Righteousness that justifies us in Gods sight, but holds still, that it's solely and alone the Personal Righteousness of Jesus Christ the Son of God in his Active and Passive obedience, whereby we are justified, and accepted in the sight of an Infinitely pure and holy God, who charged his Angels with folly ; *and if any man or Angel preach any other Gospel, let him be accursed. Thus as chaste Virgins espoused, we will not (through Gods grace) suffer our selves through the subtilty of the Serpent, to have our minds corrupted from this singleness that is in Christ, in this great business of Justification : this Article rained in Luthers heart he said, and I desire it should rain in my heart, and it is (as that great Patron of it, against these Phareisaical Merit-mongers was wont to say) the Article of the Churches standing or falling ; and how can he be a Christian that is not hearty in the belief of it, though never more than at this day spoke against : Christ in this day is a very great stumbling-stone to the Quakers, and Socinians, as he was to the Jews and Greeks of old : it is no wonder the Quakers care not to have Christs Manhood maintained in its sameness, truth and reality, now carrying on the work of his Mediation in Heaven, pleading the vertue of his Attonement, when as they will not own the Righteousness which was wrought out, in and by that blessed Manhood sixteen hundred Years since, for the Justification of sinners : They talk much of the works of the Spirit, I would put a few Queries to them. 1. Whether the works done by the Man Christ, when on Earth here, and the works*

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he now doth in Heaven be not works done in the Spirit? he had the Spirit and *hath it without measure*: were not his works absolutely and compleatly perfect in Holiness? *he was a Lamb without spot, there was no guil found in his mouth, he pleased the Father in all things.* 2. I would ask whether there be any works done by the Spirit upon any of the sons of Men (except Jesus Christ) but there still remains a body of sin in them? and whether there be any works done by us in the highest degree of the Spirit, that any can attain to in this world, but God can find some fault with them? there is some defect, and imperfection, let them that dare deny that Scripture, *Eccles. 7. 20. There is not a just man upon Earth, that doth good and sinneth not.* 3. If this be true, which now of us are mad against the works of the Spirit, we that honour these compleat works of the personal Obedience of Christ, and receive them with thankfulness for our Justification, according to the command of God in Scripture to believe, and withall are glad that God works upon us by his Spirit to renew our evil natures after his own Image, though it be but in part, and that we are enabled by the same Spirit to shew forth any good works to his glory in our Conversation among men, though they fall short of that which the holy Law requires, and therefore we dare not plead them with God, but daily prays for forgiveness in his Blood, and that he would accept us not in this our own Righteousness within us, or without us, but in his Sons Personal Righteousness, having union with him: or they now on the other hand, that are only and altogether for the works done in the spirit, both for Justification as well as Sanctification, though none of them can ever evince that these works are in every degree compleat, and at the same time disown, dispise, condemn the compleat works of the Imputed Righteousness of Christ, calling it a *Doctrine of Devils*, which of us is mad against the works done in the Spirit? Let the Reader judge. What an unfavoury lorry do many of them make in the ears of Christians in their books, and discourses, saying and writing, you look to be saved by a Righteousness wrought out sixteen hundred Years since, and as far off as Jerusalem? we cannot but pity their blindness, and enmity to the Cross of Christ, the Lord reveal his Sons Righteousness to them, and make them ashamed of such kind of Pharisaical sayings, as that of *Bailies*, viz. *if this be to make our own Righteousness stand*, (speaking of the Righteousness of the Law) *then will we go about to make them stand*: if they would but remember that great instance given by Christ, and consider it, its enough surely to silence them for ever, in this matter

matter, *Luke 18. 9.* He spake this Parable to certain that trusted in themselves, as being righteous and despised others: *vers. 10.* Two went up into the Temple to pray, &c. The Pharisee stood and prayed thus with himself, God, I thank thee, I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give Tithes of all that I possess. *Vers. 13.* And the Publican standing afar off, would not lift up so much as his eyes to Heaven: but smote upon his breast, saying, God be merciful to me a sinner. *Vers. 14.* I tell you, this man went down to his house justified rather than the other. What is this instance of a Pharisee to a Quaker, that speaks so much of the Spirit, and the inward works of the Spirit? *Ans.* Did not the Pharisee think that he had the inward work of the Spirit? Yes surely, for he gives thanks to God that did enable him to be thus religious; he acknowledged that all he had, was the gift of God, and did not in the least attribute it to his freewill, might or power, that he had made himself to differ, that he did thus fast, pray, was thus just, holy, and zealous: let it be weighed, he was as confident as any Quaker, or any other could be, that his Righteousness was good, of the right sort, the Righteousness of the Spirit, in that he durst plead it before the Lord for his acceptance, yet what was the issue, he was not accepted: it was the humble sinner that was justified, that applied himself to the mercy of God in Christ Jesus: but where do you at any time find this people acknowledge Grace, Mercy, Attainment, confessing their sins with shame and humility, are these in the way of Justification?

They will say, why dost thou talk so of the Pharisees thinking he had the Spirit, and the inward work thereof: we know and are sure we have it, are regenerated, and act from thence in our lives, and whilst it is so, if there be any such thing as imputed Righteousness, (as we think there is not, its only an imagination of your own brains,) we shall have it, for according to you, they both go together, Righteousness within and without.

I say to them with as great confidence and boldness, and much better grounded, that in case they go on thus, they do manifestly declare, that they have not, neither ever had the right Spirit of Christ, the Comforter, for what doth Christ say the work of the Comforter should be, upon his sending of him, *John 15. 26.* He shall testify of me, and *John 16. 14.* He shall glorify me (i. e.) in the hearts of men, for he shall receive of mine and shew it unto you: Now if that Spirit which at present you boast of, doth not this

work, viz. Enlighten your understandings aright in the truth of the Gospel, though you may find a power (as you often speak) acting of you, if this Spirit do not testify of the Christ of God; begetting high thoughts of his Person, Righteousness, instructing your souls in his things, his Death, Resurrection, Intercession: his Priesthood in Heaven (which you never talk of) though it should have so much power in you as thereby you should be caught up and carried to *Azotus*: though thereby you could (as they say of *Simon Magus*) fly in the Air, yet it is not the Spirit of Christ Jesus the Comforter: *If Christ be not precious to you, you are unbelievers*: I wish it might be considered, *there is no communion of the Spirit, where the Grace of the Lord Jesus Christ is not sweet to us*, where ever there is another Gospel and Jesus, there is another spirit, *who ever hath not the Son, hath not the Father*, how then can they have the Spirit? *No man speaking by the Spirit of God, called Jesus accursed*, 1 Cor. 12. 3. Be not deceived; if this Gospel be hid (the heart and life whereof consists in the knowledge of this point of Justification, (It is the Gospel of Righteousness, it manifests the Righteousness without the Law, Rom. 3. 21. therein is the Righteousness of God revealed from Faith to Faith:)) if this be hid (though you may be very confident) *is it hid to them that are lost*, 2 Cor. 4. 3. *the God of this World having blinded their eyes*. O that you would remember what the Apostle said to the *Galatians*, who thought they had as much of the Spirit's Righteousness as the Quakers, being corrupted in their judgments in this very matter, yet had not cast off their mentioning of Christ, but allowing him a place in their Religion: *who hath bewitched you*, and in another place, *ye are fallen from Grace*, and its a great convincing word, Rom. 9. 31. *Israel, which followed after the Law of Righteousness did not attain to the Law of Righteousness*, yet were as confident as you; but I shall be despised for this my love, in debating this matter with you, and I doubt you will call this (as Pag. 15. you do) monstrous and distracted Doctrine: The instances that I gave against *Christopher Tayler* to prove, that we are not justified by works done in the Spirit are reckoned, Pag. 14. viz. *Abram's works, David's works, Paul's and Isaiah's works*, all done in the Spirit: but not a word of answer to them, no, I calmly challenge them all to answer to them.

Only they ask a Question, *Is it good Doctrine to say that Paul when a Christian, counted his spiritual obedience lost and dung for Christ?* Answ. Yes, very good, sound, blessed and comfortable Doctrine

Doctrines, received by Millions of Saints in Heaven and Earth : add but that which you ought, for of that I speak, viz. in the point of Justification : In the same way are you to understand that of *Isaiah*, *Isa. 64. 6. all our Righteousnesses are as filthy rags, (i. e.)* as to justify us in Gods sight : *Page. 15.* they repeat the Question, but silly addeth this to it, viz. *and that as a Christian he must suffer the loss of this, (i. e.) his spiritual obedience, so as not to have it in his heart :* O the creeping Serpent, to insinuate as if I taught the people such Doctrine. *Ans.* Yes, he was to have it still in his heart, but not to plead it with God for his Justification, *Phil. 3. 9. not having my own Righteousness, which is of the Law, &c.* But how can I make that out, for which they quarrel me here ? *Page. 15.* *That all the Righteousness that all the Saints have within them or without them, is but the Righteousness of the Law.* *Ans.* It is not difficult, otherwise the Law of God is not a perfect Rule of Righteousness, but that must be granted : *Ergo,* it requires all we do and more then any can do, not only outward duty, but an inward spiritual upright frame of heart, yea the Image of God to be compleat and perfect in us : then my Argument holds good, we are not justified by any Righteousness of ours done in the Spirit, for the Scripture is peremptory in it, *by the deeds of the Law, shall no flesh be justified in his sight, Rom. 3. 20.*

They produce two Scriptures here to prove Justification by the works of the Spirit in us. First, *Rom. 8. 2. The Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death :* *Rom. 8. 4. That the Righteousness of the Law might be fulfilled in us :* I have opened both these places in my Book against *Crook and Bailie*, I am of that mind that they both speak as to our Justification, of the Righteousness of Christs Person, so they are nothing to their purpose : if they will in their next, plainly and openly lay from the first Scripture, that the Spirits work in us is the matter of our Justification ; and that the Law is fulfilled in our own persons, for our acceptation from the second Scripture, I promise them a fuller answer : in the mean while, we are of this mind, that we are not justified by any works done by us, in and by the Spirit : yet we freely acknowledge, that it is Regeneration makes us meet for the Kingdom, but not in a way of Merit, that is only by the blood-shedding of Jesus Christ, but only disposeth us for Heaven, *without it none shall see the Lord :* Regeneration is to be distinguished from Justification, as the Cause from the Effect, Justification the cause of Regeneration, if God did not forgive us

our sins for the Merit of Christ, he would not renew our nature: we confess again, that the Deity perfects all good in us, and for us, but then the Humanity is in union with it, and acts with it, and they must not be put asunder: it was the Humanity that was the Offering and Sacrifice, *he offered himself by the eternal Spirit*, Heb. 9. 14. *The Flesh profiteth nothing*, (i. e. alone) *it is the Spirit that quickneth*, John 6. 63. yet the Flesh of Christ is the Organ and Instrument in by and with which Christ performs all his Mediatory works of Redemption, and these two Natures are but one Person: and whatever was done by the Spirit in the hearts of any, before Christs manifestation in Flesh, it was done in reference to, and for the Merit of his Incarnation: so then in the last place (and then we have not left a hoof of an exception behind) when I pray that the Spirit would settle, strengthen, preserve, I believe that the Spirit is given thus to work, because Christ died for us: *John 16. 17. If I go not away the Comforter will not come*; it is given by virtue of Christs entering with his Blood into Heaven: by this time the things I have written, the Reader will see, consist well together.

There remains nothing now, but some bitter-scornful Reflexions; let us patiently hear them, with my Answers:

Pag. 15. *This man (say they) can cast the Law of the Spirit behind his back, and yet plead, he is justified by the Imputation of Christs Personal Righteousness, O gross Hypocrisy.*

Ans. Could the Quakers at Hartford prove against me the wilful breach of the Law of God that I did indulge my self in, or that I had preached or written only for the Imputation of Christs Personal Righteousness for Justification, and not for Holiness of Life and Sanctification, they might then indeed speak at this rate, but if they cannot, it is no less than a notorious slander: I can say (through Grace) as the Apostle, *I know nothing by my self* as to any known sin I live in, with him will I say again, *yet am not I hereby justified, but he that judgeth me is the Lord*, 1 Cor. 4. 4. I live in the observance of the Moral Law, but yet I dare not plead this for acceptance with God, knowing I come not up to perfection, but my prayer to God shall be that of Davids, *Psal. 143. 2. Enter not into judgment with thy servant: for in thy sight shall no man living be justified*: I will take up that of Job, *Job 9. 15. Whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge*. Vers. 21. *Though I were perfect, yet would I not know my soul*, believing with that perfect and upright man (of

(of whom God gave this Testimony, *There was none like him on Earth, one that feared God, and eschewed evil, Job 1: 8.*) believing what he said, would prove true, *Job 9. 30, 31. If I wash my self with snow water, and make my hands never so clean : yet shalt thou plunge me in the ditch, and mine own cloaths shall make me to be abhorred :* and is this a crime, must this be censured for gross Hypocrisy ? was *David, Job, Paul,* or the Pharisee the Hypocrite ? The Pharisee justified himself, and despised the Cross of Christ, and went about to make his own righteousness to stand : *Job and David* confessed their sins, and so did *Paul, Phil. 3. 9. Counting all dung for Christ, not having his own Righteousness, which was of the Law :* but was very much for Imputation, he names it ten times at least in the fourth of the *Romans :* have the Quakers at *Hartford* attained to such a perfection in Holiness, by the Law of the Spirit ? and is it discernable in their Converse and Trading, that they have no need of the Imputation of Christs Righteousness, but deride it and make a scoff at it ? The Lord have mercy on them.

They jeer me for my Apology to Sir *John Hartop*, in case that *Pag. 16. I had not worded things in my Book so congruously as I might, that he would bear with me, they say, this is a Salve for all my distracted and incongruous works.* Answ. Had I been one of these infallible Doctors, I need not to have apologized, but I pretend not to Infallibility, especially in words : I am not ashamed to speak in humility of my self, and of my own labours, and to think what I say, not to pretend only (as they suggest) remembering what the great Apostle said of himself, *1 Cor. 2. 3. I was with you in weakness, and in fear, and in much trembling, and that he with others of his fellow Apostles and Labourers in the Ministry, did but know in part, and prophesie in part. Eph. 6. 19, 20.* He was not too proud, to desire the Christians prayers for a door of utterance, that he might open his mouth, and speak the Mystery of the Gospel boldly, as he ought to speak.

But the People of *Hartford* are to persuade me to be quiet among my neighbours, and the Quakers would have them give me no more money for keeping Christ and them at a distance.

The present Incendiaries need no more, they had done their work, could they by any means take off the Watch from their duty : the King of *France* had done his work, could any persuade the *Dutch* to be quiet, and to give their Souldiers no more pay : could the Wolf prevail with the Sheep, that the Sphepherd might stay at home, it would make well for him. The false Apostles did all they could to

to exclude the true Apostles, that they themselves might be affected, *Gal. 4. 17.* I would if possible, live peaceably with all men; but is it possible, while there is another Jesus, and another Gospel set up at *Hartford*? *Paul* and *Luther* would have turned the world upside down had they dwelt there: it was a great man that said, let Heaven and Earth be in confusion, rather then one dram of Truth be lost: what peace, as long as the whoredomes continue! but, *you must give me no Money.* *Simon Magus* thought all things in Christs kingdom was carried on by Money, therefore he thought to tempt the Apostle with Money. Doth not this saying argue the same Spirit? its well if their Religion be not propagated that same way, we know in a great part it is; let me now speak this plain word to you Christians at *Hartford*, the Quakers having administred this occasion to me, take heed lest they insnare you by the gain and trade of the world, they know they have a hank upon you this way already, some of the Town they have won to them by this means: others have abated in their zeal for Christ, fearing to lose their worldly interest among the Quakers.

But they say, I keep Christ and you at a distance; therefore you must give me no Money.

Ans. They acknowledge in many places in their Book, that I own Christ to be present by his Spirit in his Saints, and do not the People at *Hartford* witness that I preach this Doctrine among them? how then do I keep Christ and you at a distance? are not we united to him by the Spirit? it is I suppose because I have not yet taught you the *Hartford Quakers* new notion, viz. That the soul of Christs Manhood is in every one of you, and in every Saint throughout the world; thus they have brought Christ and their Hearers together, and deserves Money for their new invention of an Immense, Infinite, Invisible, Inform, Spirituous Manhood, that can pierce doors, and then be sure come into your bodies, a Manhood turned all into Soul, or an Angel, or into Wind, Fancy, Nothing.

Last of all, *They tell me I boast in saying my Book is unanswered by them, they say it is not strictly true, for an answer hath been written a long time, but not published.*

Ans.

If I say, the Sun was not risen at four of the Clock this morning it is not (may these men say) strictly true, in that it was shining at that hour, though in another Horizon, only it did not then appear, it was not published: if I say of a Child in the womb, it is not yet come into the world, the Quakers will say it is not strictly true,

true, is not the Mothers womb in the world ? only it stayeth there, and is not come through the place of the breaking forth of Children : *John Crook* had his Answer first written in his mind, before it was in his Paper, it was not then strictly true, but that there was an Answer, before the Answer was written, as well as before it was published : so witty are these people, we know not how to speak the plain Truth, as to matter of fact, to them.

But I had not best talk too long, for if I should, it may occasion the publication of it, and that (they say) will not be for my credit, and that if it comes out, I shall have need of a better Antidote, this is their Conclusion.

Here is the same Insinuation in the clause of this Book, as was in the end of *Christopher Tayler's* Postscript, he said he had more against me then he would write: these say that the answer to my Book will not be for my credit when it is published, why are they still so like the Jesuits, going about if possible to take away our good name and credit from us ? But it may be, they mean only because it will be such a full and clear Refutation of my Book : Truth is strong and bold, that I fear not, try it as soon as you will, or dare.

But they give me fair warning to provide a better Antidote, here is a tacit Concession then, that there will be a stronger poyson than usual in the future Answer : however, I have but one and the same, and there needs no other Antidote, it is sufficient against all the deadly poyson, enchantments, divinations, errors of the Socinians, Quakers, Ranters, Mugletonians, Papists in this day, viz. That sovereign anointing, spoken of in 1 *Job*. 26, 27. *These things have I written unto you concerning them that seduce you ; but the anointing which you have received of him, abideth in you : and ye need not that any man teach you : but, as the same anointing teacheth you of all things, and is truth, and is no lie : and even as it hath taught you, ye shall abide in him.*

Now, see what mischief these men have done to the Christian Religion, how sacrilegiously they have robbed the Church of many sweet and comfortable Truths that the Saints in all ages have lived by Faith upon, as their life and treasure, in all their failings, weaknesses, and imperfections, tryals, temptations, afflictions, desolutions, for if Christ be not the same real, true Man in Heaven that he was here upon Earth, (which the Quakers have here denied, while in some words they confess it,) then it follows, according to what I writ in my last Book, which I desire may be perused again.

1. There is no Intercessor, no high Priest to appear in the presence

sence of God for us, for according to his real Humane Nature, as well as Divine, he is Mediator. 2. Then is there no entering for us into Heaven, for the way thither was consecrated for us through the vail of his Flesh, that was his Manhood, by that he went to prepare a place. 3. Then is there no Spirit to be expected, nor any gift thereof, for the shedding of it forth was the fruit of his Ascension as Man. 4. He is not now Lord and King, for according to his Manhood he was exalted above all Principalities and Powers. 5. Then shall Christ never come again personally to be Judge of quick and dead: for as Man he is to judge the World, *Acts 17.31. He will judge the world in righteousness, by that Man, &c.* This Truth is openly denied by the Quakers, and no wonder. 6. Then hath Christ no fellow-feeling with us in our straits, for it's only as to his Manhood that he was made like to us, and tempted as we are; he is now neither a merciful nor faithful high Priest if his Manhood doth not remain, *Heb. 2. 17.* And lastly, we cannot then come unto him with any boldness in prayer, but shall be amazed and confounded in the thoughts of the glorious Majesty of God, if He hath not rendred himself familiar to us, by taking our Humane Nature upon him, and still retaining it in union with his Deity: upon this it is that we are bid to come boldly to the Throne of Grace, *Heb. 4. ult. Because we have an high Priest, that cannot be touched with the feeling of our infirmities, but was in all things tempted as we are.*

F I N I S.
